Deut 16-18 to 21-9 Torah Reading (Parshat Shof'tim)

English version to be sung to the Torah tropes by Len Fellman

Latest version August 18, 2020

יד שפטים טז יח שֹׁפְטִים
וְשֹׁטְרִים תִּתֶּן־לְךָ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר
יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לִשְׁבָטֶיךָ וְשָׁפְטוּ
אֶת־הָעָם מִשְׁפַּט־צֶדֶק׃
יט לֹא־תַטֶּה מִשְׁפָּט לֹא תַכִּיר פָּנִים
וְלֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יְעַוֵּר עֵינֵי
חֲכָמִים וִיסַלֵּף דִּבְרֵי צַדִּיקִם׃
כ צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תִּחְיֶה
וְיָרַשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה
אֱלֹהֶיךָ נֹתֵן לָךְ׃
כא לֹא־תִטַּע לְךָ אֲשֵׁרָה [לוי]
כָּל־עֵץ אֵצֶל מִזְבַּח יְהוָה אֱלֹהֶיךָ
אֲשֶׁר תַּעֲשֶׂה־לָּךְ׃
כב וְלֹא־תָקִים לְךָ מַצֵּבָה אֲשֶׁר שָׂנֵא
יְהוָה אֱלֹהֶיךָ׃ יז א לֹא־תִזְבַּח לַיהוָה
אֱלֹהֶיךָ שׁוֹר וָשֶׂה אֲשֶׁר יִהְיֶה בוֹ מוּם
כֹּל דָּבָר רָע כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ
הוּא׃ ב כִּי־יִמָּצֵא בְקִרְבְּךָ בְּאַחַד
שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ
אִישׁ אוֹ־אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת־הָרַע
בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לַעֲבֹר בְּרִיתוֹ׃
ג וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים
וַיִּשְׁתַּחוּ לָהֶם וְלַשֶּׁמֶשׁ | אוֹ לַיָּרֵחַ אוֹ
לְכָל־צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא־צִוִּיתִי׃
ד וְהֻגַּד־לְךָ וְשָׁמָעְתָּ וְדָרַשְׁתָּ הֵיטֵב
וְהִנֵּה אֱמֶת נָכוֹן הַדָּבָר נֶעֶשְׂתָה
הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל׃

16:18 Judges [and overseers] [you shall set for yourself] [in all your gates]—
the towns [that YHWH] [*Eloheicha* your God] is giving to you [for all your tribes].
They will judge the people with honest judgment (“*mishpat tzedek*”).
19 [You shall not] [pervert justice]. You shall not recognize a face (in favor).
[You shall not] [take a bribe], because [a bribe indeed] makes blind the eyes of the wise,
and twists the words of the righteous (“*tzaddikim*”).
20 Justice, justice you shall pursue,
so that you may live and inherit the land that YHWH your God is giving to you.
21 [You shall not] [plant for yourself] an *Asherah*—[any cultic tree],
[anywhere near] [the sacred altar] of YHWH your God, that you make for yourself.
22 Do not erect for yourself [a stone pillar], since that is despised by YHWH your God.
17:1 [You must not sacrifice [to YHWH your God a bull, [a sheep, or a goat],
of which [there is] [on it] a defect—any blemish that is serious (*ra`*)
[because indeed], [a thing abhorrent] to YHWH your God, this is.
2 [Should there be found] [in your midst]—in any [of your gates]
that YHWH your God is giving to you—a man [or a woman]
who [does in fact do] [things that are evil] in the eyes of YHWH your God, to transgress His covenant,
3 [in that they go] and worship gods that are alien (“other gods”) [and they bow down] to them,
[or to the sun] | or [to the moon], [or to any] of the whole host of heaven, that I did not command,
4 [and it be told to you], [or you hear], you must inquire diligently. [If indeed] it is true,
and correct is the statement [that this has been done]—this thing so abhorrent in Israel,

ה וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אוֹ
אֶת־הָאִשָּׁה הַהִוא אֲשֶׁר עָשׂוּ אֶת־הַדָּבָר
הָרָע הַזֶּה אֶל־שְׁעָרֶיךָ אֶת־הָאִישׁ אוֹ
אֶת־הָאִשָּׁה וּסְקַלְתָּם בָּאֲבָנִים וָמֵתוּ׃
ו עַל־פִּי ׀ שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים
יוּמַת הַמֵּת לֹא יוּמַת עַל־פִּי עֵד אֶחָד׃
ז יַד הָעֵדִים תִּהְיֶה־בּוֹ בָרִאשֹׁנָה לַהֲמִיתוֹ
וְיַד כָּל־הָעָם בָּאַחֲרֹנָה וּבִעַרְתָּ הָרָע
מִקִּרְבֶּךָ׃
ח כִּי יִפָּלֵא מִמְּךָ דָבָר לַמִּשְׁפָּט בֵּין־דָּם ׀
לְדָם בֵּין־דִּין לְדִין וּבֵין נֶגַע לָנֶגַע דִּבְרֵי
רִיבֹת בִּשְׁעָרֶיךָ וְקַמְתָּ וְעָלִיתָ אֶל־הַמָּקוֹם
אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ׃ ט וּבָאתָ
אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר
יִהְיֶה בַּיָּמִים הָהֵם וְדָרַשְׁתָּ וְהִגִּידוּ לְךָ אֵת
דְּבַר הַמִּשְׁפָּט׃ י וְעָשִׂיתָ עַל־פִּי הַדָּבָר
אֲשֶׁר יַגִּידוּ לְךָ מִן־הַמָּקוֹם הַהוּא אֲשֶׁר
יִבְחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר
יוֹרוּךָ׃ [ישראל] יא עַל־פִּי הַתּוֹרָה אֲשֶׁר
יוֹרוּךָ וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לְךָ
תַּעֲשֶׂה לֹא תָסוּר מִן־הַדָּבָר אֲשֶׁר־יַגִּידוּ
לְךָ יָמִין וּשְׂמֹאל׃ יב וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה
בְזָדוֹן לְבִלְתִּי שְׁמֹעַ אֶל־הַכֹּהֵן הָעֹמֵד
לְשָׁרֶת שָׁם אֶת־יְהוָה אֱלֹהֶיךָ אוֹ
אֶל־הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבִעַרְתָּ
הָרָע מִיִּשְׂרָאֵל׃ יג וְכָל־הָעָם יִשְׁמְעוּ וְיִרָאוּ
וְלֹא יְזִידוּן עוֹד׃

17:5 [you shall take out] the man [whom you have found out], [or indeed] that woman
who [has in fact done this thing]—this act, this evil act [to your gates]; [this man] or this woman,
and pelt the person with stones until death.
6 [By the word] | of two witnesses [or perhaps] three witnesses, [shall be put to death] the accused.
He shall not [be put to death] on the word of only one witness.
7 The hand [of these witnesses] [shall be upon him] first, [to slay him],
and the hand of all the people, thereafter. Thus you shall burn out the evil [from your midst].
8 If it [should be found daunting] for you—some matter—[to make a decision],
between blood | and blood, between [case and case], or between injury and injury:
affairs of grievance [within your gates], [you must set out] [and go up] to that place—
the place [that has been chosen] by YHWH your God to go to.
9[You shall appear] [before the priests]—the Levites, [and to the magistrate] who will be in those days.
[You shall inquire] and they [will tell you] the verdict of the case under judgment.
10 [You are to do] [as per] the word—whatever they [do tell you], from that place
that was chosen by YHWH. [Take care] to observe everything that they instruct you,
11 as per the instruction that [they will give you],
[and as per the judgment] that they deliver to you, you must do.
You must [not turn away] [from the very word] that they impart *to* you, to the right or to the left.
12 [If there should be a man] who acts presumptuously so as not [to give heed] to the priest—
[the one who is standing] to minister there to YHWH your God, or [to give heed to the judge]—
[he must die], that man; you will burn out the evil from Israel.
13 [All the people] will listen and be afraid [end aliyah] and will not be willful any longer.

טו שני יד כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נֹתֵן לָךְ וִירִשְׁתָּהּ וְיָשַׁבְתָּה בָּהּ
וְאָמַרְתָּ אָשִׂימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר
סְבִיבֹתָי׃ טו שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר
יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים
עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי
אֲשֶׁר לֹא־אָחִיךָ הוּא׃

17:14 [When you come] [to the land]—the land that YHWH your God is giving to you,
[to take possession] and settle within it. [then if you should say],
“[Let me set] [over me] a king, [as do all the nations] that are around me.”
15 Then surely [you *will* set] [over you] a king, [who will] [in fact be chosen] by YHWH your God,
to serve. You [may not however]
appoint [over you] a man who is foreign—one who is not of your brothers—this man.

טז רַק לֹא־יַרְבֶּה־לּוֹ סוּסִים וְלֹא־יָשִׁיב
אֶת־הָעָם מִצְרַיְמָה לְמַעַן הַרְבּוֹת סוּס וַיהוָה
אָמַר לָכֶם לֹא תֹסִפוּן לָשׁוּב בַּדֶּרֶךְ הַזֶּה
עוֹד׃ יז וְלֹא יַרְבֶּה־לּוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ
וְכֶסֶף וְזָהָב לֹא יַרְבֶּה־לּוֹ מְאֹד׃

16 [But this king must not] [get himself] [many horses],
[that he not turn] [the people back] to Egypt in order to get many horses,
since YHWH has said to you, “You [must not indeed] [ever go back] on that road again.”
17 [He must not] [get for himself] [many wives], lest they lead him astray in his heart.
Also silver and gold he must not get for himself too much.

יח וְהָיָה כְשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב
לוֹ אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר
מִלִּפְנֵי הַכֹּהֲנִים הַלְוִיִּם׃ יט וְהָיְתָה עִמּוֹ
וְקָרָא בוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה
אֶת־יְהוָה אֱלֹהָיו לִשְׁמֹר אֶת־כָּל־דִּבְרֵי
הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשֹׂתָם׃
כ לְבִלְתִּי רוּם־לְבָבוֹ מֵאֶחָיו וּלְבִלְתִּי סוּר
מִן־הַמִּצְוָה יָמִין וּשְׂמֹאול לְמַעַן יַאֲרִיךְ יָמִים
עַל־מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל׃

18 [It will be] [when he sits] upon the throne of his kingship, he must write for himself
a copy of the Torah—[this teaching], [in a book], in the presence of the priests—the Levites.
19 [It shall be] [with him], and he shall read in it, [all the days] of his life,
in order [that he may learn] [to be in awe] of YHWH his God, [and that he should observe]
[all of the words] of the Torah—[this instruction], and these statutes, [to do them].
20 [Lest lifted up] be his heart [over his brothers], [and lest he turn away]
from the *mitzvah*—this mandate, to the right or to the left, [that he may indeed] prolong
[the number of days] [over his kingdom] [end aliyah] for himself and his sons, in the midst of Israel.

שלישי יח א לֹא־יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם
כָּל־שֵׁבֶט לֵוִי חֵלֶק וְנַחֲלָה עִם־יִשְׂרָאֵל אִשֵּׁי
יְהוָה וְנַחֲלָתוֹ יֹאכֵלוּן׃ ב וְנַחֲלָה לֹא־יִהְיֶה־לּוֹ
בְּקֶרֶב אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר
דִּבֶּר־לוֹ׃

18:1 [They have no share in the land]—the Levitical priests—
[indeed the entire] [tribe of Levi] have no portion or inheritance with Israel.
[The fire offerings] [of YHWH] [and God’s inheritance] [they shall eat].
2 No estate will they have, in the midst [of their brothers].
YHWH Himself is their portion [just as] [He promised them].

ג וְזֶ֡ה יִהְיֶה֩ מִשְׁפַּ֨ט הַכֹּהֲנִ֜ים מֵאֵ֣ת
הָעָ֗ם מֵאֵ֛ת זֹבְחֵ֥י הַזֶּ֖בַח אִם־שׁ֣וֹר אִם־שֶׂ֑ה
וְנָתַן֙ לַכֹּהֵ֔ן הַזְּרֹ֥עַ וְהַלְּחָיַ֖יִם וְהַקֵּבָֽה׃
ד רֵאשִׁ֨ית דְּגָנְךָ֜ תִּירֹשְׁךָ֣ וְיִצְהָרֶ֗ךָ
וְרֵאשִׁ֛ית גֵּ֥ז צֹאנְךָ֖ תִּתֶּן־לֽוֹ׃

ה כִּ֣י ב֗וֹ בָּחַ֛ר יְהוָ֥ה אֱלֹהֶ֖יךָ מִכָּל־שְׁבָטֶ֑יךָ
לַעֲמֹ֨ד לְשָׁרֵ֧ת בְּשֵׁם־יְהוָ֛ה ה֥וּא וּבָנָ֖יו
כָּל־הַיָּמִֽים׃ רביעי ו וְכִֽי־יָבֹ֨א הַלֵּוִ֜י מֵאַחַ֤ד
שְׁעָרֶ֨יךָ֙ מִכָּל־יִשְׂרָאֵ֔ל אֲשֶׁר־ה֖וּא גָּ֣ר שָׁ֑ם
וּבָא֙ בְּכָל־אַוַּ֣ת נַפְשׁ֔וֹ אֶל־הַמָּק֖וֹם
אֲשֶׁר־יִבְחַ֥ר יְהוָֽה׃ ז וְשֵׁרֵ֕ת בְּשֵׁ֖ם יְהוָ֣ה
אֱלֹהָ֑יו כְּכָל־אֶחָיו֙ הַלְוִיִּ֔ם הָעֹמְדִ֣ים שָׁ֔ם
לִפְנֵ֖י יְהוָֽה׃ ח חֵ֥לֶק כְּחֵ֖לֶק יֹאכֵ֑לוּ לְבַ֥ד
מִמְכָּרָ֖יו עַל־הָאָבֽוֹת׃
ט כִּ֤י אַתָּה֙ בָּ֣א אֶל־הָאָ֔רֶץ
אֲשֶׁר־יְהוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֣ן לָ֑ךְ לֹֽא־תִלְמַ֣ד
לַעֲשׂ֔וֹת כְּתוֹעֲבֹ֖ת הַגּוֹיִ֥ם הָהֵֽם׃
י לֹֽא־יִמָּצֵ֣א בְךָ֔ מַעֲבִ֥יר בְּנֽוֹ־וּבִתּ֖וֹ בָּאֵ֑שׁ
קֹסֵ֣ם קְסָמִ֔ים מְעוֹנֵ֥ן וּמְנַחֵ֖שׁ וּמְכַשֵּֽׁף׃
יא וְחֹבֵ֖ר חָ֑בֶר וְשֹׁאֵ֥ל אוֹב֙ וְיִדְּעֹנִ֔י וְדֹרֵ֖שׁ
אֶל־הַמֵּתִֽים׃ יב כִּֽי־תוֹעֲבַ֥ת יְהוָ֖ה
כָּל־עֹ֣שֵׂה אֵ֑לֶּה וּבִגְלַל֙ הַתּוֹעֵבֹ֣ת הָאֵ֔לֶּה
יְהוָ֣ה אֱלֹהֶ֔יךָ מוֹרִ֥ישׁ אוֹתָ֖ם מִפָּנֶֽיךָ׃
יג תָּמִ֣ים תִּֽהְיֶ֔ה עִ֖ם יְהוָ֥ה אֱלֹהֶֽיךָ׃ טו*
חמישי יד כִּ֣י ׀ הַגּוֹיִ֣ם הָאֵ֗לֶּה אֲשֶׁ֤ר אַתָּה֙
יוֹרֵ֣שׁ אוֹתָ֔ם אֶל־מְעֹנְנִ֥ים וְאֶל־קֹסְמִ֖ים
יִשְׁמָ֑עוּ וְאַתָּ֕ה לֹ֣א כֵ֔ן נָ֥תַן לְךָ֖ יְהוָ֥ה
אֱלֹהֶֽיךָ׃

18:3 [Now this shall be the law] [for what shall be] the due of the priests [to be received]
[from the people]: [from those who perform] an offering of sacrifice, whether a bull or a sheep.
[He will give] to the priest the shankbone, the jawbone, and the stomach.
4 And the first of your grain, your wine, and your oil,
[as well as the first] shearing of your flock, [you must give him].
5 Because [he is the one] [who has been chosen] by YHWH your God [from all of your tribes],
to stand [and serve in the name] [of YHWH]—[end aliyah] he and his sons, [for all time].
6 When there comes the Levite from one of your gates, [from all Israel], [of which he]
in fact [sojourns there], he shall come [with all the craving] of his soul to the place chosen by YHWH,
7 [and he shall serve] in the name of YHWH his God,
[like all his brothers], [his fellow Levites], who stand there in attendance before YHWH.
8 A share like the usual share, [they may eat], aside from his sales [of his fathers' property].
9 When you come into the land that YHWH your God is giving to you,
[you shall not] [learn to do] [the abhorrent practices] of these nations.
10 [There shall not be found] [among you] one who passes his son or his daughter through fire,
a speller of charms, a soothsayer or diviner, or a sorcerer,
11 [one who chants] incantations or asks of a ghost [or a familiar spirit], or inquires of the dead.
12 For abhorrent to YHWH, [are all who do] these things,
and because of these [abhorrent things], YHWH your God is driving them out, [from before you].
13 Wholehearted you will be [end aliyah] with YHWH your God.
14 [Because in fact] | the nations [of whom we speak]—
the ones that you are driving out—go to soothsayers and enchanters, [paying them heed],
[but as for you], [not such] has been given for you by YHWH your God.

טו נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי יָקִים לְךָ
יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן׃ טז כְּכֹל
אֲשֶׁר־שָׁאַלְתָּ מֵעִם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב
בְּיוֹם הַקָּהָל לֵאמֹר לֹא אֹסֵף לִשְׁמֹעַ
אֶת־קוֹל יְהוָה אֱלֹהָי וְאֶת־הָאֵשׁ הַגְּדֹלָה
הַזֹּאת לֹא־אֶרְאֶה עוֹד וְלֹא אָמוּת׃
יז וַיֹּאמֶר יְהוָה אֵלָי הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ׃
יח נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם
כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם
אֵת כָּל־אֲשֶׁר אֲצַוֶּנּוּ׃ יט וְהָיָה הָאִישׁ
אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרַי אֲשֶׁר יְדַבֵּר
בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ׃ כ אַךְ הַנָּבִיא
אֲשֶׁר יָזִיד לְדַבֵּר דָּבָר בִּשְׁמִי אֵת אֲשֶׁר
לֹא־צִוִּיתִיו לְדַבֵּר וַאֲשֶׁר יְדַבֵּר בְּשֵׁם
אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא׃
כא וְכִי תֹאמַר בִּלְבָבֶךָ אֵיכָה נֵדַע
אֶת־הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה׃
כב אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה
וְלֹא־יִהְיֶה הַדָּבָר וְלֹא יָבֹא הוּא הַדָּבָר
אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה בְּזָדוֹן דִּבְּרוֹ הַנָּבִיא
לֹא תָגוּר מִמֶּנּוּ׃
יט א כִּי־יַכְרִית יְהוָה אֱלֹהֶיךָ
אֶת־הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
אֶת־אַרְצָם וִירִשְׁתָּם וְיָשַׁבְתָּ בְעָרֵיהֶם
וּבְבָתֵּיהֶם׃ ב שָׁלוֹשׁ עָרִים תַּבְדִּיל לָךְ
בְּתוֹךְ אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
לְרִשְׁתָּהּ׃

18:15 A prophet [from your midst]—from your brothers—[like myself],
will be raised up for you by YHWH your God. To him you must hearken.
16 This is just what you asked of YHWH your God at Horeb on the day of the assembly,
[when you said]: "[Let me] [not any more] hear the voice of YHWH my God—
and the fire [so great] [that we have just seen], let me not see again, that I may not die."
17 Then said YHWH to me, "[Well indeed] have you spoken.
18 A prophet I [will raise up for them] from among their brothers, like yourself.
[I shall put] my word [in his mouth],[and he shall speak] [to them] all that I will command him.
19 [And it shall be]: the man [who will not] hearken [to My words] which he will speak [in My name],
[I Myself] will require it of him.
20 However [if a prophet appears] who [will presume] to speak a word [in My name]
which [I have not] [commanded him] to speak, or one who speaks
in the name of gods that are alien ("other gods"), [he shall die]—the prophet who does this.
21 Should you say in your heart, 'How shall we recognize a word that has not been spoken by YHWH?'
22 [That indeed which] is spoken by the prophet in the name [of YHWH]—[if it does not come true]—
[the thing predicted]; if it fails [to come about], that is the word that has *not* been spoken by YHWH.
Presumptuously has spoken the prophet. Have no dread of him."

19:1 [When nations are cut down]—when YHWH your God [destroys the nations]
of whom YHWH your God is giving to you their land,
[when you have driven them out] and settled in their cities and in their houses,
2 three towns [you will set aside] for yourself
within your land—the land that YHWH your God is giving to you as an inheritance.

ג תָּכִין לְךָ הַדֶּרֶךְ וְשִׁלַּשְׁתָּ אֶת־גְּבוּל
אַרְצְךָ אֲשֶׁר יַנְחִילְךָ יְהוָה אֱלֹהֶיךָ וְהָיָה
לָנוּס שָׁמָּה כָּל־רֹצֵחַ׃
ד וְזֶה דְּבַר הָרֹצֵחַ אֲשֶׁר־יָנוּס שָׁמָּה וָחָי
אֲשֶׁר יַכֶּה אֶת־רֵעֵהוּ בִּבְלִי־דַעַת וְהוּא
לֹא־שֹׂנֵא לוֹ מִתְּמֹל שִׁלְשֹׁם׃

ה וַאֲשֶׁר יָבֹא אֶת־רֵעֵהוּ בַיַּעַר לַחְטֹב
עֵצִים וְנִדְּחָה יָדוֹ בַגַּרְזֶן לִכְרֹת הָעֵץ
וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ וּמָצָא אֶת־רֵעֵהוּ
וָמֵת הוּא יָנוּס אֶל־אַחַת הֶעָרִים־הָאֵלֶּה
וָחָי׃ ו פֶּן־יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרֹצֵחַ
כִּי־יֵחַם לְבָבוֹ וְהִשִּׂיגוֹ כִּי־יִרְבֶּה הַדֶּרֶךְ
וְהִכָּהוּ נָפֶשׁ וְלוֹ אֵין מִשְׁפַּט־מָוֶת כִּי לֹא
שֹׂנֵא הוּא לוֹ מִתְּמוֹל שִׁלְשׁוֹם׃
ז עַל־כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר שָׁלֹשׁ עָרִים
תַּבְדִּיל לָךְ׃
ח וְאִם־יַרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבֻלְךָ
כַּאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ וְנָתַן לְךָ
אֶת־כָּל־הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת
לַאֲבֹתֶיךָ׃ ט כִּי־תִשְׁמֹר אֶת־כָּל־הַמִּצְוָה
הַזֹּאת לַעֲשֹׂתָהּ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ וְלָלֶכֶת
בִּדְרָכָיו כָּל־הַיָּמִים וְיָסַפְתָּ לְךָ עוֹד שָׁלֹשׁ
עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה׃ י וְלֹא יִשָּׁפֵךְ
דָּם נָקִי בְּקֶרֶב אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
נֹתֵן לְךָ נַחֲלָה וְהָיָה עָלֶיךָ דָּמִים׃

19:3 [You must gauge] (*takhin*) [for yourself] the distance (*derekh*)
[and divide into three] the borders[of your land] that is allotted to you by YHWH your God.
[And these will be] for fleeing to them, every manslayer.
4 Now this is the case of the manslayer who will flee there, and live—
for one [who will strike down] his neighbor unwittingly (“without knowing”),
[when he in fact] had no hatred for him, yesterday or aforetime.
5 [As when] [someone comes] [with his neighbor] [into the forest] to cut wood,
and he swings his hand with the axe while cutting the wood
[and the head slips off]—the iron—[from the wood], and it reaches his neighbor, and he dies.
[The mankiller then] [will have to flee] to one of the cities of refuge, and live.
6 [Lest he be pursued] by the avenger of blood, [chasing after] the manslayer,
since [hot he truly is] [in his heart]. [If he overtakes him]—since long is the journey—
[and he strikes him] mortally, [although his] [is not a sentence] of death [when we consider the fact]
[that indeed] [no hatred] [did the manslayer have] for the victim, yesterday or aforetime.
7 [For this reason thus], I do command you as follows, “Three cities you must set apart.
8 [If enlarged should be your land]—if YHWH your God [expands your borders], just as he did swear
to your fathers, [and He gives] to you [all the land] that he in fact promised to give to your fathers,
9 [If you carefully keep] all the *mitzvah*—this mandate [by observing it];
that which [I Myself] [do indeed command you] [this day],
[that you should love] YHWH [*Eloheicha* your God] and to walk in His ways, [all your days]:
[you shall add] for yourself another three cities to the above-mentioned three.
10 [Thus there will not] be shed innocent blood in the midst of your land—
the land that YHWH your God is giving to you as an inheritance; there would be upon you bloodguilt.”

יא וְכִי־יִהְיֶה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ
וְקָם עָלָיו וְהִכָּהוּ נֶפֶשׁ וָמֵת וְנָס
אֶל־אַחַת הֶעָרִים הָאֵל׃
יב וְשָׁלְחוּ זִקְנֵי עִירוֹ וְלָקְחוּ אֹתוֹ מִשָּׁם
וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וָמֵת׃
יג לֹא־תָחוֹס עֵינְךָ עָלָיו וּבִעַרְתָּ
דַם־הַנָּקִי מִיִּשְׂרָאֵל וְטוֹב לָךְ׃

ששי יד לֹא תַסִּיג גְּבוּל רֵעֲךָ אֲשֶׁר גָּבְלוּ
רִאשֹׁנִים בְּנַחֲלָתְךָ אֲשֶׁר תִּנְחַל בָּאָרֶץ
אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ׃
טו לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ
לְכָל־עָוֺן וּלְכָל־חַטָּאת בְּכָל־חֵטְא אֲשֶׁר
יֶחֱטָא עַל־פִּי ׀ שְׁנֵי עֵדִים אוֹ עַל־פִּי
שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר׃ טז כִּי־יָקוּם
עֵד־חָמָס בְּאִישׁ לַעֲנוֹת בּוֹ סָרָה׃
יז וְעָמְדוּ שְׁנֵי־הָאֲנָשִׁים אֲשֶׁר־לָהֶם
הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים
וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַּיָּמִים הָהֵם׃
יח וְדָרְשׁוּ הַשֹּׁפְטִים הֵיטֵב וְהִנֵּה
עֵד־שֶׁקֶר הָעֵד שֶׁקֶר עָנָה בְאָחִיו׃
יט וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת
לְאָחִיו וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

כ וְהַנִּשְׁאָרִים יִשְׁמְעוּ וְיִרָאוּ וְלֹא־יֹסִפוּ
לַעֲשׂוֹת עוֹד כַּדָּבָר הָרָע הַזֶּה בְּקִרְבֶּךָ׃
כא וְלֹא תָחוֹס עֵינֶךָ נֶפֶשׁ בְּנֶפֶשׁ עַיִן
בְּעַיִן שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרָגֶל׃

19:11 [If there be] a person [who bears hatred] [toward his neighbor], [lying in wait] [for him],
[and he rises up] [against him] and he strikes his life (*nefesh*), and he dies,
[and the person flees] to one of the cities of refuge,
12 [then messengers will be sent] by the elders of his city, who will take him from there,
[and they will] [give him over] [into the hand] of the avenger of blood, [and he shall die].
13 Have no pity in your eye [upon him].
[You shall burn away] [innocent blood] [end aliyah] [from Israel], and it will be well with you.
14 [You shall not] [push back] [the boundary-marker] of your neighbor
that was set in place [by the first settlers] [in your inheritance] that you are allotted [within the land]—
the land that YHWH your God is giving to you to possess.
15 [There shall not rise up to testify] as a witness—a single one—[against a man]
[for any crime] [or for any offence], [in any sin] that he has committed. [Only at the mouth] |
[of two] witnesses, [or perhaps] at the mouth of three witnesses, may be established the case.
16 Should there arise a witness who is corrupt [against a man], to testify against him falsely,
17 [then there shall stand] [the two people involved]—who have a dispute—before YHWH,
before the priests and the magistrates who will be in those days.
18 Then will inquire the judges with care.
[If it is found] [that a false witness] [is this one]: falsely has he testified against his brother,
19 [You shall do] to him just as he had schemed to do to his brother.
You will thus burn out the evil from your midst.
20 [Those who remain] will hear and be afraid, and will no longer do [ever again]
the like [of this evil thing]—[this practice]—in your midst.
21 Do not have pity in your eye: a life (*nefesh*) [for a life],
an eye for an eye, and a tooth for a tooth; a hand for a hand, a foot for a foot.

כ א כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶךָ
וְרָאִיתָ סוּס וָרֶכֶב עַם רַב מִמְּךָ לֹא
תִירָא מֵהֶם כִּי־יְהוָה אֱלֹהֶיךָ עִמָּךְ
הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם׃ ב וְהָיָה
כְּקָרָבְכֶם אֶל־הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן
וְדִבֶּר אֶל־הָעָם׃ ג וְאָמַר אֲלֵהֶם שְׁמַע
יִשְׂרָאֵל אַתֶּם קְרֵבִים הַיּוֹם לַמִּלְחָמָה
עַל־אֹיְבֵיכֶם אַל־יֵרַךְ לְבַבְכֶם
אַל־תִּירְאוּ וְאַל־תַּחְפְּזוּ וְאַל־תַּעַרְצוּ
מִפְּנֵיהֶם׃ ד כִּי יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ
עִמָּכֶם לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם
לְהוֹשִׁיעַ אֶתְכֶם׃ ה וְדִבְּרוּ הַשֹּׁטְרִים
אֶל־הָעָם לֵאמֹר מִי־הָאִישׁ אֲשֶׁר בָּנָה
בַיִת־חָדָשׁ וְלֹא חֲנָכוֹ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ
פֶּן־יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְנְכֶנּוּ׃
ו וּמִי־הָאִישׁ אֲשֶׁר־נָטַע כֶּרֶם וְלֹא
חִלְּלוֹ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן־יָמוּת
בַּמִּלְחָמָה וְאִישׁ אַחֵר יְחַלְּלֶנּוּ׃
ז וּמִי־הָאִישׁ אֲשֶׁר־אֵרַשׂ אִשָּׁה וְלֹא
לְקָחָהּ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן־יָמוּת
בַּמִּלְחָמָה וְאִישׁ אַחֵר יִקָּחֶנָּה׃
ח וְיָסְפוּ הַשֹּׁטְרִים לְדַבֵּר אֶל־הָעָם
וְאָמְרוּ מִי־הָאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב יֵלֵךְ
וְיָשֹׁב לְבֵיתוֹ וְלֹא יִמַּס אֶת־לְבַב אֶחָיו
כִּלְבָבוֹ׃ ט וְהָיָה כְּכַלֹּת הַשֹּׁטְרִים
לְדַבֵּר אֶל־הָעָם וּפָקְדוּ שָׂרֵי צְבָאוֹת
בְּרֹאשׁ הָעָם׃
טז שביעי י כִּי־תִקְרַב
אֶל־עִיר לְהִלָּחֵם עָלֶיהָ וְקָרָאתָ אֵלֶיהָ
לְשָׁלוֹם׃

20:1 When you go out to battle [against your foes]—[if you should see]
horse and chariot, [fighting people] more numerous than you, you shall have no fear of them.
For YHWH your God [is with you]: He who brought you up from the land of Egypt.
2 [And it shall be] [when you draw near] for battle,
there shall come forward the priest, and speak to the people.
3 [He will say] to them, “*Shma` Yisrael!* (Hear O Israel!), you [are drawing] [near today]
to do battle [against your enemies]. [Be not soft]—[let your heart not be faint].
[Do not be afraid]; [show no trepidation], [and do not tremble] [before them],
4 [since it is] that YHWH your God [is the One going forward] with you.
[He will do battle] [on your behalf] [against your enemies], to deliver you.”
5 [Then must speak] [the officials] to the people, as follows,
“[Who is the man] who has built [a new house] and not dedicated it?
[Let him go] and return to his house, [lest he die] in battle, and another man dedicate it.
6 [And who is the man] who has planted a vineyard and never harvested it?
[Let him go] and return to his house, [lest he die] in battle, and another man harvest it.
7 [And who is the man] who has betrothed a woman [and not yet] married her?
[Let him go] and return to his house, [lest he die] in battle, and another man marry her.
8 [Then will continue] [these same officials] speaking to the people, [and they will say this]:
”What man is afraid and faint of heart? [Let him go] and return to his house,
lest [shaken in turn] are the hearts of his brothers, [like *his* heart].”
9 [And it shall be], when they are done—the officials—speaking to the people,
[they shall appoint] [end aliyah] captains of the armies, at the head of the people.
10 [When you approach] a city to do battle against it, you shall call to it [the terms of peace].

יא וְהָיָה אִם־שָׁלוֹם תַּעַנְךָ וּפָתְחָה לָךְ
וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָהּ יִהְיוּ לְךָ
לָמַס וַעֲבָדוּךָ׃
יב וְאִם־לֹא תַשְׁלִים עִמָּךְ וְעָשְׂתָה עִמְּךָ
מִלְחָמָה וְצַרְתָּ עָלֶיהָ׃ יג וּנְתָנָהּ יְהוָה
אֱלֹהֶיךָ בְּיָדֶךָ וְהִכִּיתָ אֶת־כָּל־זְכוּרָהּ
לְפִי־חָרֶב׃
יד רַק הַנָּשִׁים וְהַטַּף וְהַבְּהֵמָה וְכֹל
אֲשֶׁר יִהְיֶה בָעִיר כָּל־שְׁלָלָהּ תָּבֹז לָךְ
וְאָכַלְתָּ אֶת־שְׁלַל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה
אֱלֹהֶיךָ לָךְ׃ טו כֵּן תַּעֲשֶׂה לְכָל־הֶעָרִים
הָרְחֹקֹת מִמְּךָ מְאֹד אֲשֶׁר לֹא־מֵעָרֵי
הַגּוֹיִם־הָאֵלֶּה הֵנָּה׃ טז רַק מֵעָרֵי
הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
לְךָ נַחֲלָה לֹא תְחַיֶּה כָּל־נְשָׁמָה׃
יז כִּי־הַחֲרֵם תַּחֲרִימֵם הַחִתִּי וְהָאֱמֹרִי
הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי כַּאֲשֶׁר
צִוְּךָ יְהוָה אֱלֹהֶיךָ׃ יח לְמַעַן אֲשֶׁר
לֹא־יְלַמְּדוּ אֶתְכֶם לַעֲשׂוֹת כְּכֹל
תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם
וַחֲטָאתֶם לַיהוָה אֱלֹהֵיכֶם׃ יט כִּי־תָצוּר
אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ
לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ
עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא
תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא
מִפָּנֶיךָ בַּמָּצוֹר׃ כ רַק עֵץ אֲשֶׁר־תֵּדַע
כִּי־לֹא־עֵץ מַאֲכָל הוּא אֹתוֹ תַשְׁחִית
וְכָרָתָּ וּבָנִיתָ מָצוֹר עַל־הָעִיר אֲשֶׁר־הִוא
עֹשָׂה עִמְּךָ מִלְחָמָה עַד רִדְתָּהּ׃

20:11 [It shall be], if peaceably [it answers you], [and opens its gates] to you,
[it will come to pass] [that all the people] [that are found within it]
[shall in fact] [become for you] [forced labor], [and will serve you].
12 [If it does not] [make peace] [with you], and would join with you in battle, you shall lay seige to it.
13 [When it is given over] by YHWH your God into your hand,
you shall strike down all of its adult males [with the edge of the sword].
14 However, [as for the women], the children and the livestock, [as well as everything]
[that there is] [inside the town]—all its booty, you shall plunder for yourself.
[You shall consume] the spoil of your enemy [that will be] [given over] by YHWH your God to you.
15 Thus [shall you do] to all the cities whose distance from you is great,
[that do not belong] to the nations that are hereabout.
16 [On the other hand], [of the cities] of the peoples—[these nations]—the ones that YHWH your God
is giving to you as an inheritance, you shall not leave alive [anything that breathes] (*kol neshamah*).
17 [You must destroy them]—[put them under the ban]: the Hittites, the Amorites, the Canaanites
and the Perizites, the Hivites, and the Yebusites, as it was commanded by YHWH your God.
18 [This is for your sake]: so that [they will not] [teach you] to do [according to all]
the things so abhorrent that they do [with their gods], [causing you to sin] against YHWH your God.
19 [When you] [lay siege to a city] for many days [in order to fight] [against it] [to capture it],
[do not destroy] the trees by wielding [against them] an axe,
because [from them] [you shall eat], so trees [you must not] cut down.
[Is it] a human—a tree of the field—to come out against you in a siege?
20 [On the other hand], a tree [of which you do know] that [not a tree] [yielding food] it is,
that tree *may* by destroyed and cut down, [so you may build] [a siege-work] [against the town],
since [it is truly going]—[up against you] in battle—until its downfall.

כא א כִּי־יִמָּצֵא חָלָל בָּאֲדָמָה אֲשֶׁר
יְהֹוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ נֹפֵל
בַּשָּׂדֶה לֹא נוֹדַע מִי הִכָּהוּ׃ ב וְיָצְאוּ
זְקֵנֶיךָ וְשֹׁפְטֶיךָ וּמָדְדוּ אֶל־הֶעָרִים
אֲשֶׁר סְבִיבֹת הֶחָלָל׃ ג וְהָיָה הָעִיר
הַקְּרֹבָה אֶל־הֶחָלָל וְלָקְחוּ זִקְנֵי הָעִיר
הַהִוא עֶגְלַת בָּקָר אֲשֶׁר לֹא־עֻבַּד בָּהּ
אֲשֶׁר לֹא־מָשְׁכָה בְּעֹל׃
ד וְהוֹרִדוּ זִקְנֵי הָעִיר הַהִוא
אֶת־הָעֶגְלָה אֶל־נַחַל אֵיתָן אֲשֶׁר
לֹא־יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ וְעָרְפוּ־שָׁם
אֶת־הָעֶגְלָה בַּנָּחַל׃

ה וְנִגְּשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָם בָּחַר
יְהֹוָה אֱלֹהֶיךָ לְשָׁרְתוֹ וּלְבָרֵךְ בְּשֵׁם
יְהֹוָה וְעַל־פִּיהֶם יִהְיֶה כָּל־רִיב
וְכָל־נָגַע׃ ו וְכֹל זִקְנֵי הָעִיר הַהִוא
הַקְּרֹבִים אֶל־הֶחָלָל יִרְחֲצוּ אֶת־יְדֵיהֶם
עַל־הָעֶגְלָה הָעֲרוּפָה בַנָּחַל׃
מפטיר ז וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא
שפכה שָׁפְכוּ אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ
לֹא רָאוּ׃ ח כַּפֵּר לְעַמְּךָ יִשְׂרָאֵל
אֲשֶׁר־פָּדִיתָ יְהֹוָה וְאַל־תִּתֵּן דָּם נָקִי
בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל וְנִכַּפֵּר לָהֶם הַדָּם׃
ט וְאַתָּה תְּבַעֵר הַדָּם הַנָּקִי מִקִּרְבֶּךָ
כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהֹוָה׃

21:1 If there [should be found a corpse] on the ground—[in the land] that YHWH your God
is giving to you to possess it, one fallen in the field, it not being known, who struck him down,
2 then shall go out your elders and your judges,
to measure the distance to the cities that are, around the corpse.
3 [It shall be] [from the city] that is nearest to the corpse,
[that there must be brought] [by the elders] of the city in question a heifer [from the herd]
[of which no work] [has been done] with it; which has never pulled a yoke.
4 [And it must be brought down] [by the elders]
of the city in question—the heifer to a wadi [swiftly-running],
[the land around which], no work has been done on it, [and that has] [not been sown].
They will break the neck of the heifer, [there in the wadi].
5 [Then there shall] [come forward the priests]—the sons of Levi, since [they are the ones]
[who in fact were chosen] by YHWH your God to serve Him, and to bless in the name of YHWH,
and by their word shall be settled every dispute and every injury.
6 [And as for all] the elders of that city—[the ones that were close] to the corpse—
[they shall wash] their hands [over the heifer] whose neck was broken in the wadi.
7 [They shall speak up] and say,
"[In truth, our hands] [did not] shed this blood, and our eyes did not see it.
8 [Do grant atonement] [to your people] Israel, [whom you redeemed], YHWH.
[Do not put] innocent blood in the midst of your people Israel,
so atoned they shall be of the blood."
9 [So shall you yourself] [burn out the blood]—the innocent blood—[from your midst],
[end aliyah] thus doing what is right in the eyes of YHWH.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some "poetic licence", and some willingness on the part of the listener to be "carried" by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these "transtropilations" are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a "window" into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. "cut a covenant") to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 "beam above the door" rather than "lintel") to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between "literalness" and "listenable-ness". A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana "lean toward" the words they "conjoin" to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola "lean away" from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* "rivi'i" melody in whatever way seems most natural.

As a variant of the "grey bracket" device, I indicate pairs of tropes by "wrapping them around" the phrase which have the combined melody:

mercha/tipcha — Renew our days
kadma/geresh (*or*: azla, etc.) — She weeps bitterly.
mercha siluk — a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don't strictly match the Hebrew. I also "pad" some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the leyner's cantillation system. In particular, the tropes *telisha g'dola* (), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the muscial phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

"*Metigah-zakef*"is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in "Navigating the Bible II") this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in "take care" in this example). Haschel's system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don't write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the leyner can choose to pronounce it as "*God*" or "*Adonai*".

<u>Warning on the Hebrew text</u>: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, 'The Living Torah' (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, 'The Bible With Sources Revealed' (2003)
Everett Fox, 'The Five Books of Moses' (1997)
The Stone Edition 'Tanach' (1996)
JPS 'Hebrew-English Tanach', (2nd Ed. 2000), *along with* Orlinsky, 'Notes on the New Translation of the Torah' (1969)
Robert Alter, 'The Five Books of Moses' (2004)
Commentaries in the 'Anchor Bible' series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)